5: Levchine--188 G-4, 5 (ca. 1821) 1840 RQ2 Kazak RQ2

Tamghas

Plate 8

or

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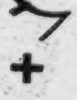
Marks Used by the Kirghiz-Kazaks
By way of Signatures and Seals

In the Little Horde

Descent Lines*	Marks or Stamps	Descent Lines	Marks or Stamps
Chikli		Mashkar	
Karakisiak		Tazlar	
Chumiakei		Cherkes	
Durt Kara		Tabyn	
Adai		Cama	
Djapas		Kerderi	
Alacha		Djagalbaiuli	
Berch		Kereit	

In the Middle Horde

Keipchasky		Uvaksky	
Naimansky		Kireisky	

[*The following are tribes according to the text. --Ed.]

/203 cont./

221 (primarily with the well-being of the livestock), but even here
574 he finds time "to see his friends" /tamyrnichat'/, i.e., to ride from kstau to kstau (winter camp) to visit, eat a great deal, bring and listen to news.

181 The Kirghiz-Kazak are the most cultured people among the Turks wandering in Asia, and there is no doubt that a better future lies before them. Their number is increasing and they are showing themselves to be receptive to cultural advancements.

One may judge the comparative level of culture of the Kirghiz-Kazak in part by the character of their language, by the means and forms they have for expressing their thoughts, by the richness of the folk literature, and finally by the state of development of the arts.

114 Some Russian ethnologists (Patkanov, for example) relate
197 the Kirghiz-Kazak dialect to the eastern group of the Turkic language, while others (Radlov) relate it to the western group, and more precisely to a special form of it -- the Kirghiz (which
212 is spoken by all the Turks in our region). The Kirghiz /Kazak/
195 use the Arabic alphabet, which began to be spread among the
191 Turks of Central Asia in the 8th century along with Islam. Before this (from the 4th century) they had the Syrian alphabet (brought in by Christians of the Nestorian sect). The enigmatic runic writing discovered by archeologists in Eastern Siberia has also been shown to belong to the Turks and not to the ancient Slavs, Finns, Jews, or other peoples, as many thought. A variety of the Syrian alphabet is retained now only among the Mongols and Manchu, while the remaining Turks use the Arabic alphabet.

193 The Turkic language is one of the uninflected languages (having little development of grammatical relations between words). Its structure is based on the building of words, i.e., the grammatical relationship between words is expressed not by changing the original form of the word, but by adding suffixes (affixes) and insertions (infixes) to it. In this the link between the roots and these additions is so weak that all the

/204 cont./

538 recent period. These are singers of the national grief, the
533 spokesmen of the needs and situations of the poorest segment of the Kirghiz /Kazak/ -- the dzhetak /or djetak/. At the same time their songs also have an accusing tone (concerning the persecutions and injustices resulting from the power of the rich). One can point to "Zarzaman" (The Lament of Time) of Chortanbai as a satiric work of the most recent period, revealing rather successfully the failings of the Kirghiz /Kazak/ as they
538 have been created under the influence of Russian rule. Finally, one should mention Knombai (in the Semipalatinsk uyezd) as a representative of a new tendency in Kirghiz /Kazak/ poetry. He is the author of many poems that are elegant in form and poetic in content (especially in descriptions of nature). This
538 same man has made good translations of "Eugene Onegin" and of
177 many poems by Lermontov (which have shown themselves to be most understandable to the Kirghiz /Kazak/. Thus one can
[533] hear among the "olengchi" (singers) of Semipalatinsk the "letter of Tatiana" /from "Eugene Onegin"/, for example, sung, of course, to their own melody.

538 Lyric works, however, are most characteristic of Kirghiz /Kazak/ poetry. They, too, are simple and uningenious, like the nomadic life.

[212] In the absence of literacy all the works are transmitted orally, and this role is played by special persons -- the "akyny" and "olengchi" (like the psaltery and kobza players of old Rus'). The former not only transmit old songs, but also compose new ones. The "olengchi," however, usually engage in "rhyming," paying less attention to the content than to keeping the rhyme and the successful comparison.

538 All the above-mentioned types of folklore are not told
533 /205/ but sung. Singing plays an eminent role among the Kirghiz /Kazak/ (primarily monophonic), and the most important moments in life cannot pass without it.

533 On first impression the Kirghiz /Kazak/ song seems musically unpleasant. If one listens carefully, however, the originality, simplicity, and inner sense of the melody produce

which borders the Karakalpak. Similarly, Kirgiz is differentiated from Kazakh by minor sound changes. Within Kazakhstan proper two dialects may be found which derive their respective labels from the way the word for "no" is pronounced: (1) jŏk (dzhok), in the eastern parts of the republic, and (2) zŏk (zhok), in the western and northern parts of Kazakhstan.

These are, however, minor differences. The main point is that for purposes of oral communication Kazakh, Kirgiz, and Karakalpak are so mutually intelligible as to form a single language.

In writing and printing, the Turks of Central Asia used the Arabic script until the 20th century. In the 1930's Soviet authorities introduced first the Latin and in 1939-1940 the Cyrillic alphabets, with certain necessary additions for each language. The resultant orthographies present slightly differing appearances for Kazakh and Kirgiz. This difference constitutes a handicap, even for educated readers, to those unaccustomed to reading printed matter in both languages. Nevertheless, after a little initial hesitation, a Kazakh reader will be able to make out the content of an article in an unfamiliar Kirgiz newspaper. The communicator trying to reach both Kirgiz and Kazakhs by means of a written or printed document in one of these languages should therefore be aware that he must provide some incentive to readers of the other language to expend the extra effort.

In delimiting a target group within the Kazakh SSR one should remember that Slavs (Russians and Ukrainians) constitute over half of the total population. Russian is the language of the politically dominant group; the central government in Moscow is determined to make it the lingua franca of the realm. How much bilingualism this effort has produced among the Kazakhs is not known. Communist Party authorities frequently complain about the inadequacy of Russian instruction in Kazakh SSR schools. Nevertheless, there is little doubt that the proportion of Kazakhs with knowledge of Russian has increased greatly in the last two decades. No quantitative information in this respect is available, but a few generalizations can be made. In general, more Kazakh men than women, and more young people than old, learn the Russian language. One finds proportionately more Russian-speaking Kazakhs in urban areas than in rural (and fewest among the remaining nomadic tribes), and more among those whose social status makes knowledge of Russian a necessity for maintaining that status, such as political and professional leaders and workers in prestige manual occupations such as railroading.

On the other hand, the proportion of Russians in the KSSR who have a good working knowledge of the Kazakh language is probably small. Those who have such knowledge are minor officials, Party functionaries, work foremen, and others who deal with the monolingual Kazakh population in a direct supervisory capacity.

Much more would have to be said about bilingualism in a study of the other four union republics in Soviet Central Asia.[1] The fact that

[1]The Tartars of Turkestan deserve special mention in this context: They owe their important historical position as traders and mediators between the Turks and Russians to their knowledge of languages, high general educational standards (e.g., literacy), and zeal as teachers of Islam. However, it is probable that the influence of this small ethnic group (about 1% in 1926) has declined in the last quarter of a century.

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some persons know or understand a second language in addition to their native tongue may be to the advantage of the communicator using mass channels, since such knowledge thus increases the number of people which messages in that language may be expected to reach. But it is essential that the propagandist know the role of the secondary language in the mind of the audience. Emotional opposition of the receiver to the language of the communicator (because it represents to him the language of the oppressor) may counteract the most carefully determined content.

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LITERACY

The usefulness of the various printed media of communication depends on the literacy rate of a given population. According to Lorimer, in 1926 only 7.1 per cent of all Kazakhs "were able to read (in any language)."[1] This proportion placed them, according to the census of that year, ahead (!) of all native Central Asian groups except the Taranchi (8.5%). At that time the over-all proportion of persons aged nine years or older within the Kazakh republic who were able to read was 22.8 per cent (male 32.6%, female 12.5%). The comparable figures from the 1939 census are included in Table 11.

Table 11

LITERACY IN THE KSSR AND RSFSR, 1939*

Republic	Male Population	Female Population	Total Population
KSSR	85.2	66.3	76.3
RSFSR	92.3	73.0	81.9

*Percentage of persons aged nine or older able to read or write. From Lorimer (88), 1946, p. 199.

If one assumes that roughly half the population of the KSSR were Slavs (Russians, Ukrainians, Belo-Russians) and half were Turkic nationals (Kazakhs and a small number of Uzbeks and Taranchi), and that the RSFSR literacy rate is representative of the Slavic group, an estimate of 70.7 per cent literacy can be derived for the Turkic group as a whole. However, the Uzbek rate is lower than that of the Kazakhs, and quite probably the Slavs constituted less than half of the population of the KSSR; therefore the best estimate of the literacy rate in 1939 among the Kazakhs in Kazakhstan would appear to be approximately 72 per cent.

These data indicate an apparent tenfold increase between 1926 and 1939 in the literacy rate among Kazakhs in the KSSR. This is misleading, for the censuses were not based on the same definition of literacy; the figures for 1926 included only those able to read, while the 1939 figures include persons able to read or write. Thus the 1939 census may list as literate a number of people who were merely able to sign their

[1] Lorimer (88), 1946, p. 58.

8:Krader & Wayne E-4 (no date) 1955 RQ2 Kazak RQ2
Kazakhstan RQ1
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names. This discrepancy should not be overemphasized, however; Lorimer's comment on Tadzhikistan may be pertinent here as well:[1]

> "The change in definition would appear to indicate a relaxation of standards in census procedure, but it would be gratuitous to attribute the phenomenal change mainly to this factor. The apparent trend is supported by an abundance of circumstantial evidence."

No doubt the proportion of Kazakhs able to read and write is on the increase. When the next figures are published, the Soviet authorities may well claim 90 per cent literacy among the Kazakhs. Yet, how many of these people knew the Latin alphabet (still in force in 1939), but have not "converted" to Cyrillic? How great is the "reading ability" of those who learned the art as adults and perhaps against their will? How effective are the literacy programs, as measured by followups and retests? Library research cannot provide adequate answers to such questions. One can only assume that as simple rules of thumb the same generalizations that describe Kazakh knowledge of the Russian language apply to Kazakh literacy as well. These generalizations may be helpful in attempts to pinpoint relatively small target groups.

COMMUNICATION CONDITIONS IN KAZAKHSTAN

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The development of communication systems in Kazakhstan has followed the pattern already noted there in other industrial and technological areas. Many changes have been introduced since Tsarist times—better machines and equipment, more modern techniques—but progress has been slow, and the picture is still one of glaring deficiency.

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First Secretary Shaiakhmetov reported on communication conditions at the Fourth, Fifth, and Sixth Party Congresses (in 1949, 1951, and 1952). According to Kazakhstanskaia Pravda,[2] he said that a number of new telegraph lines had been built, but that 19 district centers had no direct wire connections with regional capitals.[3] Construction of these lines was anticipated within three or four years (from 1951). Alma-Ata, the capital of the republic, still lacked adequate telegraph connections with the district centers.

In 1949, Shaiakhmetov reported, Alma-Ata had regular telephone connections with 56 cities and 135 districts. In both 1951 and 1952, he complained about the lack of progress and called for (1) construction of lines to all village-aul soviets and sovkhozes, (2) reliable connections between the regional capitals and MTS's, MZh's, and cattle herding centers, (3) construction of automatic telephone exchanges in such cities as Balkhash, Temir-Tau, and Dzhezkazgan, (4) reconstruction, expansion, and modernization of exchanges in other population centers, and (5) radiotelephone connections between district centers and remote herding points.[4]

[1] *Ibid.*, p. 199.
[2] 25-26 Feb 49, 16 Dec 51, 21 Sep 52.
[3] This constituted less than 10% of all Kazakh SSR districts.
[4] On 4 Aug 49 *Pravda* reported: "Kazakh herdsmen who graze their herds in steppes hundreds of kilometers from the nearest village maintain contact with the rest of the country through 180 two-way radios and hundreds of receivers."

771 the Kazakhs is the form of action adopted by
797 the Russians themselves, who have long since been taking pains to make the nomads zealous Moslems, and have built mechets and established mullahs, etc. for this end.

771 But the suffocating atmosphere of the mosques can never be attractive to the nomads, who are accustomed to the open air of the steppes, and consequently none of the Kazakhs attend the mechets built by the Russians.

788 Although the Kazakhs are officially considered Moslems, the Moslem rites are only little known by them. Of the namaz /prayers/ performed five times, they observe only the
785 morning and evening prayers. The Kazakhs have a decided aversion to the fasts because of inherent gluttony and because of the impossibility of picking and choosing their food.

000 In summary, the religious indifference of the Kazakhs is very conducive to the introduction of a more civilized influence among them.

871 Education. In regard to education, the Kazakhs are at a very low stage of development, although their ability is quite good, as far as one may judge from those who received some education.

[212] At the present time there is, of course, very little literacy among the Tatar people. Only the mullahs and functionaries can read and write. Instead of signatures the people use the stamps of their clans. Usually, the instruction of the young is handled by the mullahs who move in winter for this purpose /350/